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Our Social Heritage. By GRAHAM WALLAS. New Haven, Yale University Press, 1921, 307 pp.

Something more than a decade ago Graham Wallas, in his *Human Nature in Politics*, startled political scientists by ridiculing their procedure and by demonstrating the scientific worthlessness of their psychological premises and analysis. A few years later his *Great Society* provided the basis for a more up-to-date and comprehensive political psychology. His *Social Heritage*, a work delivered as lectures at the New School for Social Research and Yale University, presents both an epitome of his social psychology and his suggestions for social improvement through consciously sought and controlled social invention.

Social improvement can be secured only by an alteration of our social heritage. Human nature is a bio-psychic factor which changes slowly. It is much the same today that it was fifty centuries ago. Human nurture, or our social heritage, is the cultural equipment of man. This changes rapidly, and upon its conscious readaptation to serve in a more perfect manner the needs of humanity depends the possibility of improving society and advancing human welfare. The great need at present is for a science of social invention. Wallas thus brings his thought into line with Lester F. Ward and L. T. Hobhouse in demanding that society no longer depend upon automatic evolution but insure artificially directed amelioration. If this invention is to be social its success depends upon the development of adequate forms of coöperative endeavor. Group coöperation is the simplest and most natural form, but even it is as yet far from perfect and prone to break down in times of unusual stress. National coöperation can scarcely be said to exist at present, save in instinctive, emotional and hysterical forms in times of group danger. Man can coöperate effectively on a national scale only for purposes of destruction, and even this process is not now subject to rational control or direction. We must entirely work over our foundations of national coöperation through an application of differential psychology, social statistics and observational sociology. Until this is accomplished we shall be able to coöperate as national groups only on a low emotional basis, sporadically, and by the use of unintelligent and misleading symbols.

Students of international relations will find the work of great interest and suggestiveness. Professor Wallas shows that war is more than a problem for generals and diplomats. It is an affair of the utmost importance for the sociologist, for unless

some method is found of eliminating war there is little hope of avoiding either the extinction or the progressive degradation of the race. The supreme problem, as well as the most difficult of achievement, in the whole range of social invention is the provision of adequate impulses and workable mechanisms for international coöperation. As he frankly admits:

Unless an attempt is now made, in many countries and by many thinkers, to see our socially inherited ways of living and thinking as a whole, the nations of the earth, confused and embittered by the events of 1914-1920, may soon be compelled to witness—this time without hope or illusion—another and more destructive stage in the suicide of civilization.

Those who are seriously interested in improving international relations and making possible consistent international coöperation must courageously face the fact that this is the most difficult of human problems. Those very psychic and cultural factors which advance national coöperation obstruct international coöperation and serve to make citizens of different countries more or less instinctive enemies. Fully conscious of the difficulties involved, the friends of amicable international relations must resolutely plan gradually to construct the machinery and the psychological motives for international coöperation. This can be achieved only by a careful and sympathetic study of other nations, by a reconstruction of all the social sciences, so that they will arrange and study their data from the standpoint of world unity, as H. G. Wells has reoriented history, and by advocating and forwarding all doctrines and practices which will in any way whatever afford training in coöperation in international affairs. Only in these ways can the tribal spirit be conquered and world peace be insured. If it is the most baffling task ever assigned to the social inventor, the incomparable benefits to be gained from a successful solution may serve as an adequate impulse to persistent effort.

In special chapters the author considers the possible part which science and organized religion may play in this realization of practicable national and international coöperation. Science must be humanized and moralized if it is to be of any aid in this process. Religion must be socialized if it is to be helpful in reconstructing the world order. Professor Wallas presents a remarkable and startling indictment of the world policy of the churches since 1914. He finds that almost without exception Protestants and Catholics alike have been advocates of every

vicious and selfish policy which has prevailed in both war and peace. There can be no hope or reliance placed in organized and institutionalized religion until a moral and social spirit has been introduced and made dominant:

On November 11, 1918, as I came back from telling the news of the armistice to a family of Belgian exiles who had wept with joy, I passed the buildings of a big endowed school. The boys were assembled in the hall, and were apparently singing all the doggerel verses of "God Save the King." I listened, trying to imagine the hymns that were being sung before other national flags in all the schools of the Allies; and a conviction swept through me that the special task of our generation might be so to work and think as to be able to hand on to the boys and girls who fifty years hence, at some other turning point of world-history, may gather in the schools, the heritage of a world-outlook deeper and wider, and more helpful than that of modern Christendom.

While suggesting problems rather than solving them, the book is extremely significant, and it will serve to reinforce in the study of international relations the too often forgotten fact that international law and diplomacy are by themselves inadequate to the task of securing international peace and good-will, that their results will be no better than the ideas and motives behind them, and that if we are to have any respectable hope for sound and peaceful international relations in the future the present social heritage in this field must not only be modified but completely revolutionized:

World-law can never be a substitute for world-policy, and if it is to be an efficient guide and instrument of world-policy it requires, even more urgently than national law, a fundamental psychological analysis.

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International Relations. By STEPHEN HALEY ALLEN. Princeton, N. J.: Princeton University Press, 1920, 672 pp.

"The design of this work," the author says, "is to present as clearly and concisely as possible the ancient and modern conceptions of a nation, the attribute of ultimate sovereignty claimed for it, its composition and boundaries, the laws and customs followed in international dealings, and, more particularly, the modern progress in regulating international intercourse by international conventions, efforts to prevent war by arbitration and mediation, and to mitigate its barbarities when it does come."